

false, and gyle twynnis men and thair geir, quhay
 may ^{keip} ^{thair}
 nychbour fra povertie and myschance and dois it
 nocht. Quhay
 takis ouer sair mail, ouer mekle ferine or ony blake
 maillis ^{fra} ^{thair}
 tennands, or puttis thair cottaris to ouir sair
 labouris, ^{quhair} ^{throw}
 the tenentis and cottaris is put to herschip. Quha
 invies ^{his} ^{nych-}
 bouris gud fortune, ouix byis him or takis his geir out
 of ^{his} ^{handis}
 with fair hechtis, or prevenis him, or begyles him at
 his ^{marchandis}
 hand." The detail in which different forms of
 commercial ^{sharp}
 practice are denounced is noticeable.

⁷³ See e.g. Matt. Paris, *Chron. Maj.*, vol. iii, pp.
 191-2, for the

case of a priest who, for refusing to give Christian
 burial to an excom-
 municate usurer, is seized by order of the Count of
 Brittany and
 buried alive, bound to the dead man. See also
Materials for the
History of Thomas Becket, vol. v, p. 38.

⁷⁴ Harduin, *Ada Conciliorum*, vol. vii, pp.
 1017-20: "Anno

prsedicto [1485], diebus Mercurii et Jovis
 praedictis, scilicet ante
 Ramos Palmarum, ibidem apud Vicanum, in
 clauastro ecclesiae
 de Vicano; coram domino archiepiscopo, et mandato
 suo, personae
 infrascripte, parochiani de Guorgonio, qui super
 usuraria prauitate
 erant quam plurimum diffamati; coram domino
 propter hoc vocati
 abjuraverunt: et per mandatum domini summas
 infrascriptas,
 quas se confessi fuerunt habuisse per usurariam
 prauitatem, per
 juramentum suum restituere promiserunt, et stare
 juri super his
 coram eo. Bertrandus de Faveriis abjuratus usuras,
 ut praemittitur,
 promisit restituere centum solidos monetae
 antiquae: quos, prout
 ipse confessus est, habuerat per usurariam
 prauitatem. . . . *

Thirty-six more cases were treated in this way.

⁷⁵ Villani, *Cronica*, book xii, chap. lviii (ed. 1823, vol.
 vi, p. 142):

Villani complains of the conduct of the inquisitor:
 "Ma per
 attignere danari, d'ogni piccola parola oziosa che
 alcuno dicesse
 per inquit^ contra Iddio, o dicesse che usura non
 fosse peccato
 mortale, o simili parole, condannava in grossa

somma di danaxi,
secondo che l'uomo era ricco."

^{7ft} Constitutions of Clarendon, cap. 15: " Placita
de debitis,
quae fide interposita debentur, vel absque
interpositione fidei, sint
,in justitia regis." On the whole subject see Pollock
and Maitland,
History of English Law, 2nd ed., 1898, vol. ii, pp. 197-
202, and F.
Makower, *Constitutional History of the Church of
England*, 1895, § 60.

^{7f} *Cal. of Early Mayor's Court Rolls of the City of
London*, ed.
A. H. Thomas, pp. 44, 88, 156, 235 ; Selden Soc.,
Borough Customs,
ed. M. Bateson, vol. ii, 1906, pp. 161 (London) and
209-10 (Dublin);
Records of Leicester, ed. M. Bateson, vol. ii, 1901,
p. 49. For
similar prohibitions by manorial courts, see *Hist.*
MSS. Corn.,
MSS. of Marquis of Lothian, p. 28, and G. P. Scrope,
*History of tfo
Manor and Barony of Castle Combe*, 1852, p. 238.